M 2546

LAND

Lunch/Evening

Sunday, February 23, 1975

The silence is always the best indicator that something else must take place. Silence is a union between activities. You know, I've been -- this is now the last day I'm here. We won't count tomorrow. Tomorrow is a little more preparation for me to return to the East Coast.

So, I will start as we usually do at the last day or so, the last evening, talking about the reason why I came, and the hope with which I leave. I think you understand by this time, a little better, that the reason for coming is simply to help you; and that in connection with what might be a possibility of a growth of a Group; applied to here as well as in Warwick; that as far as my particular position is concerned, it is more and more trying to delegate to different people a certain responsibility, after establishing well enough the clarity of an aim for all of us. And that aim remains absolutely paramount. We are here in order to find out what we can do with our life, if we want to grow up, and to what extent it is possible to develop those particular potentialities which are now latent.

And for that reason I come to remind you of that, in the first place, hoping that we never will forget; in whatever we are doing: Construction, or printing, or the Bakery, or a school; that we never will forget the reason why we are here, and that that should -- that should remain within oneself.

So that then, work in Activities becomes, as it were, twofold, with the emphasis quite definitely on the wish for one's own growth, and using then the presence of others, with whom you -- one works for that particular purpose, also to some extent then helping each other.

And my task is, the way I see it, initiating sometimes certain things like we have done, but then gradually delegating that what I feel is a responsibility on those who can carry it; and the proper persons, so that then they can answer to that same aim in their way, and in that way building up the aliveness of a Group as a whole. It is a slow process; and one has to be patient about it; and sometimes one does make mistakes in hoping for certain things to coninue, and to continue in the right way; and sometimes they don't. And at certain times it's necessary to call oneself to account, and to converse, regarding such aims, with the totality of a Group; so that everyone can understand, again and again be reminded, of what we are actually trying to do, and not to lose ourselves in the pursuit of an Activity just for the sake of that Activity, or in the wish for wanting to make some money and earn a living.

It has to be united, that is both have to have an accent, but the primary reason is always one's own spiritual Life. And the opportunities that are given in this Group, as well as in Warwick, or everywhere else where we have Groups, is always to see how can we create such conditions so that we don't forget, because in ordinary life you will forget. And it will be extremely difficult for anyone interested in Work to maintain that by himself, all by himself in his, you might say 'loneliness'. In a Group you have a chance to be reminded and to come to grips with certain problems in the midst of people who are also, let's say, more or less interested in the same kind of an aim. And that will help one, because otherwise it becomes too

difficult; and ordinary life and unconscious existence will simply take over, and will prevent you, that even if with the best of intentions you have not the force or the strength to be able to maintain that kind of a level for yourself.

So I see myself much more as an -- let's call it a 'senior counselor'. I come here and there, and I want to talk about certain things. And I would like to give then my opinion or my advice; again and again, trying to adapt it to conditions as they are, and also delegating certain responsibilities to the proper persons; and then hoping, as it were for the best, because I cannot be here. And still I believe very much in what we have been talking about, and the wish to straighten things out I think is also quite apparent among many of us. And with that in mind I want to tell you, and perhaps also tonight, what we have been thinking about and what I hope we can accomplish.

We had a meeting this morning about the school. I hope it straightens it out so that there is clarity of a purpose, and that it also is understood of what is the meaning of having a school within a Group; and that also that should be enlivened, as it were, by the desire on the part of each one of us, as parents functioning, and perhaps as teachers functioning; that the school then takes on that particular aliveness, which is represented also by the Work of oneself when one Works on oneself. And therefore, we hiv -- have to be, to some extent selective, to make sure that we don't really make too many mistakes, but if we do make mistakes, that we are honest to admit it. I think we have to take more responsibility for certain directions where it is really of concern of us.

I would like to talk a little bit about the Bakery. I will have more detailed talk a little later in the afternoon; but I think what is necessary at the Bakery is to see how can we make the Bakery alive; because at the

present time, judging by what I've seen and what I've heard, there is not enough of that willingness to do and make a Bakery really a Bakery for the sake of making a good Bakery; of a real ad -- intention of making bread and cake and whatever else, as far as breakfast and the lunches are concerned; really that one is of concern, or is concerned about such a thing, and not primarily because it happens to be an opportunity maybe to have a little money. That is secondary. It has to be considered, and it will be considered. But as long as the Bakery is not ma -- holding its own, and is still living more -- spending more than it actually takes in, it is an un -- idiotic condition.

And absolute -- in an absolute sense it has to be changed. Whatever that is that we want to do, I think it will become clearer and clearer when we start. But I would like to illustrate a particular principle on which the Bakery is really based. It is for the Group mostly. That we want also business from the outside world simply will help to bring in some money, so as to enable the Bakery to continue to exist. So it is partly in that way commercial. But the people who are working there have to be devoted - one for the Bakery itself as Bakery, to make as good bread and cake as we can, in accordance with recipes and whatever there is, and not experiment too much, unless it is possible to make something better. And the second reason is that all those who work in the Bakery belong to Work. I've said that before in the school meeting, and it is not so easily understood for those who are in -- are a little bit half-way. But it applies there; it applies to Movements.

I want people in Movements who are interested in Work itself, not just Movements, not just playing music. They have to be interested in something regarding their own Life when they want to develop that, and the opportunity

then is given for them to use that opportunity, and not just to pass it by. When the emphasis becomes too much; I said it on the first evening when I came here; on commercialism, which is of course not necessarily making money and having a profit, but that what really already includes that one works there, and one wishes to work overtime in order to make a little more money. That's not a proper attitude. We have to delegate certain kind of work to different people when they spend their time on it. Of course they should be paid for it. We have that naturally in Construction and so forth, wherever we have any dealings with the market as it happens to be. But the emphasis still has to be on a wish actually to do something else. And that I say is the aliveness of an Activity.

If an Activity becomes alive, what do you understand by that? It is very much, of course, the same when a person being alive and the fact of growing up. When I grow up, when I start to grow and divide different cells, and become a body, and then develop certain possibilities which afterwards become a feeling center or a solar plexus, and a mind which starts to function in a particular way adapted to the conditions of Earth, I really don't know much about my own growth. I cannot judge about it day by day, but it takes place. And more and more certain thoughts and feelings appear, which help me in a particular kind of an aim, when I become Awake to that possibility as an aim. And when I then see myself, after a little while, I can judge about how much I have been alive and how much I have been dead.

It is that kind of a process which you cannot measure. You cannot even say, "When I die then I know the measure, because I have lived." It's only when I live Consciously I have a chance to see what actually is taking place, and then I can become acquainted with the form of the growth and the process that is there. And mostly what is important is that there is constantly this

ackmiss -- admission to oneself that one has a wish to want to live, and to develop, and to grow. That is for a person, and it's the same thing for a Group, and it's the same thing for an Activity. A group will only live when it is alive, and it has to be made up with people who wish to live for themselves and be alive.

When a Bakery is an Activity, it has to be alive; that is life has to be given into it by the different people who do work there, and their attention is not only to make a little bit of bread. The attention is to have a Group as a Bakery, wanting to see that certain things are done in the right way, and that the level of that kind of aliveness is maintained. And we haven't done that with the Bakery. It has gone a little bit into the ground. Now it is time to get it on its feet again, and maybe it could even have wings.

I will suggest certain things to be done at the Bakery. I am interested in people who really care for wanting to make bread - bread as daily life. Give us this day our daily bread. In the time of Orage we considered that as Work, as Work on oneself, and that the meaning of that phrase was 'give us today our daily bread in wishing to Wake Up'. You can say that it is a little strange kind of a construction, but I do believe when one talks about manna from Heaven, we talk about the same thing; and how the people in Egypt, or rather leaving Egypt and going to the Holy Land for forty days were helped. They found manna from Heaven, and it was there when they needed it.

The Bakery can only sustain itself when the people in it are alive to the fact that they are in the Bakery, and are willing, at times, to volunteer something of their own time. But sometimes that understanding of the word 'volunteership' is not really comprehended well enough. Voluntarily, rather what I wish to do, I do when I can in my own time and in any other time. Whenever I want to make something worthwhile, I keep on thinking about it,

regardless of where I am, because it is constantly in my mind, and my heart is ready to start on it whenever there is an opportunity. This is what I mean by volunteership: the attitude that I want to do something for the sake of a common aim, and perhaps an aim for myself included in that. And that is not this question then of aliveness, which I'm afraid every once in a while isn't there.

When one make bread and wants to do it right; when there is a recipe, one wants to follow it; when there is a certain regularity that has to be there in order to get bread out in time; or when it is necessary that one sees what actually goes in and has to be measured, that it is done in accordance with the rules, as prescribed by the prescription, which is the recipe for bread. No monkey shine. One doesn't deviate from that. If I've given the report to someone, it has to be accurate so that I can defend it. If I'm sloppy about it, of course I'm not worthwhile. I'm not even worthwhile to make a report.

This is what I feel we have to do. I'm assigning and asking two people, who have actually a wish for doing something with the Bakery, to help in this respect. They are sitting next to me. I would like them to become general supervisors in the Bakery, and also see what reorganization may be necessary in the Bakery itself to make it run, to make it tick, to be it -- make it alive. Supervision means to be in contact with that what is happened -- happening, and at times, when it goes the wrong way, to have a chance to say it ought to be changed, and also have that authority. At the same time, that what has to be done in the Bakery has to be understood as an aim and to be accepted by everybody who eats bread and wants to buy it there. In order to help the Bakery you all can help in that sense, that you wish then that the Bakery stands to -- stands up to that kind of a rule, and that those

people who are responsible are acknowledged to be responsible. Their word then sometimes becomes law.

Many times like I say, I'm senior consultant. My word sometimes becomes law, but it doesn't mean that one takes away the initiative when responsibility is given to others. Only it establishes certain framework, and that has to be understood by many people who work together. The Group always works within a framework. We are not going to do certain things that hurt someone else. We are not going to compete with each other. We are not going to ta -- eat the cheese off someone else's sandwich. We just worsh -- wish that even -- ea -- each person could continue with working the way he wants to work, without interference, but with help from each other, and helping each other, and helping himself. I think that is really the quintessence of Work itself, if we want to continue by means of a Group.

I think a Group is necessary if we want to continue with Work after I die. We had trouble with Gurdjieff that way. There was no proper assignment, and it was not really perhaps up to him, or the way he wanted it, to do it in that way. We live in a different kind of a range, and a different kind of a world, and we need much more that effect of cooperating with each other to be sustained. At the time of Gurdjieff it was a -- perhaps a little easier to be a lone wolf and to just do, because he himself knew what was necessary for him; and I'm quite certain he accomplished what he set out to do. We live in a different age, a different kind of culture, a different kind of superficiality; and all of that has to be considered. And if then it is worthwhile that we do have a Group, and there is Land, and there is a Barn, and there are different Groups here and there, they have to be maintained on the basis of an understanding which cannot be furnished by just one man alone.

Gurdjieff could do that. No one else could. And each person who has tried in that way, as it were imitating Gurdjieff, has been a failure.

We have to face the conditions as they are now, and trying to understand them now, not in accordance with what happened fifty years ago. And that is why I talk about it, because it is now a matter of a cooperation of different people with different ideas and different wishes, and to make -- to get together, to understand what all of us could do, so that the result will be of greatest benefit to as many as possible. That you might say is the form of a democracy under which we wish to live and not always are able to live.

I know enough about conditions of general life, and about Washington and politics. I lived there for some time. I worked with them. I know what is involved in such things, and I know how easily one forgets Working; it was at a period I knew about Gurdjieff; and how difficult it is to maintain for oneself that particular desire, this wish to grow up; and sometimes assuming that that what takes place in the outside world, and to which you attend, that that almost automatically will develop your spiritual life. Of course it won't. It has to be -- it has to be touched in a different kind of a way, and the outside world and Mother Nature is not going to do that, except at certain times with certain shocks which become like earthquakes to the Earth. Maybe at such a time one starts to realize that certain things are not always the way they appear to be, and that certain changes have to be made at the proper time, in the direction of an understanding of a fulfillment of an aim. And when one can agree on that, and then the wish, then for oneself one can see what can be done within that particular framework, and then one can cooperate.

I have talked about cooperation. Bakery is a form of cooperation, and at the same time not to be foolish, to see what actually is taking place, so that when the Bakery is alive, it is also interested in its own Objectivity. When anything as an entity is alive, it first has to know what it actually is. Therefore the facts of the Bakery have to become known. They have to be seen in what they actually are in truth. And when that is straightened out, then one can work with it, because then the Bakery as a whole, as a little organization, becomes a tool to be used by the people who work there, to be sustained by the well-meaningness of others who wish to support it.

I will say more about these kind of things tonight, but I just want to tell you that I've made a beginning of telling you the results of this little trip, of that what I hoped for and had in mind, and perhaps we have started on something that may be more worthwhile. Of course I hope that. But it is not just dependent on this little trip. It is dependent now on how you wish to continue, how you now understand and make up your mind that something ought to be done, so that it is not necessary for me to come here. Even at that, if you could imagine I will not come back, then what will you do?

I have put that question every once in a while in Warwick. I say, "I go on a trip somewhere. I have to be away. Don't expect me to return." And I want them to be very serious about that. What are they going to continue with, and what will they do none -- then to prepare for such an eventuality? Of course nobody want ever to believe it, and I usually have come back, the same way as when you think of your death, you don't want to believe it, because tomorrow morning you expect to wake up again. But if at certain times you could consider that as a certain task; it is practically an impossible task, I say because there is always a little loophole somewhere, and there is always a back door. But if you consider for one day your death, if you

consider that that one day is the last day of your life, that then when you get up in the morning and you know that you will die that day, what will you do?

We talked about these kind of things with Orage several times, to emphasize the seriousness of Work. And really trying to face that kind of condition, one is really up against it, because the first part of such a day you don't know what to do. You don't know what is important. We sometimes changed it in saying, "If I die, what is it that I should have done, or would have liked to do, and didn't do?" It's another way of considering the same question. And then after a little bit of thinking and pondering, when you start doing something, and you say, "Is this really what I want to do on the last day of my life?" And of course you stay in that situation for quite some time. You sit down. You say, "Maybe it's better that I don't do anything, that that what I have done has to count for itself; and perhaps I cannot do anything anyhow that will either embellish it or make it better, because I would keep on repeating myself." One becomes very much concerned with the way one spends one's time - the thoughts, and how one keeps on breathing in and out - and knowing that at a certain time the exhalation, one of them, will be the last. And so you live through that day, and it is agony, because you cannot decide; and you don't know what is right; and you cannot ask God, because during the period of a test God is only watching, and you have no right to pray for help. All you have is that what you are, and you cannot add to it very much, not in the experience of one day only. So you are faced with your fac -- the fact of you existing in the way you are, and you happen to be then, and whatever has brought you to that point, and then to say, "This is the end of my life." And one really falls asleep and goes to bed with an unanswered problem, and still secretly hoping that the next

day there will be another opportunity.

I say these things because you have to keep on thinking about the Group as a whole. What are you willing to do for each other? What are you willing to sacrifice at the proper time? What are you willing to do to become more outspoken, and not to keep within yourself all the different thoughts that are churning within your brain and the feelings which cannot be expressed. You must learn to become much more simple about such things. When I ask for questions, it is not such a big deal. It is just something that belongs to your ordinary life which you would like to discuss in the light of Objectivity, if that is the proper terminology. And you have to have much more freedom to be able to say yes or no, or to say certain things that you believe are honest, and to stand up for them, to defend them. And then at certain times when you become convinced that you haven't seen all things in its proper proportion, that of course you are honest and say, "Yes. You're right. I forgot about that." But not I know, and it has helped me to become a wider world man, a world which is expanding, a world which usually is kept within the limits of one's own personality. But when I want to widen it, I become interested in a variety of different things I can do, and I have not done, sometimes because I didn't think they were worthwhile, and sometimes it may to -- mai -- may have taken too much trouble. But if I want to continue with my life, I must expand it.

You remember Eddington talking about the expanding universe. It applies to the Universe as a whole, constantly changing, and expanding, and discovering new territory; unknowness becoming known; willingness to become a real Will; that what is at the present time thought processes becoming a Conscious existence; and that what is most fundamentally the function of one's heart to become the seat of one's Conscience. If one keeps these Ideas with one

and you live with them, the last day of your life then God will give you the answer in allowing you to become free from the bondage of Earth.

Why don't we drink to Gurdjieff - to see in Gurdjieff that kind of possibility of giving us a certain symbol, something that we can at times lean on; sometimes we can stand on it; at most probably try to make it part of your life. All of us will benefit by that. All of us can grow up. No one will know how much you will grow. No one knows how much you can widen your world, but you have to get every once in a while out of your shell. Once in a while you have to climb to the top of a mountain to see the panorama of the world as a vista, and then sit down quietly, put your head in your hands, and try to concentrate on the unity of the Universe. To Gurdjieff.

And so we have Movements, when, five o'clock?

Voice: Yes.

MR. NYLAND: When will we have the meeting tonight? What is most convenient time? When did we have it last week?

Voices: Seven.

MR. NYLAND: Is it all right we have it again at seven?

Voices: Yes.

MR. NYLAND: Yeah? All right.

So, no music today - just a drink to Gurdjieff. Have a good afternoon.

Evening Portion

And we have about ten minutes on this side, huh?

So, large Group tonight - the last one. I think I said enough at lunch about the particular attitude that I take and which I think would be useful to the Group. So I'm going back with -- with a feeling that at least we have been able to talk enough together, and that it was a long enough time to really

have an exchange. I've seen several of you, and mostly in connection with the different changes of which the Bakery is one, talking about Construction Company, different relationships of different kind of activities. And much of that has taken my time. So, I'm quite certain that there are some people who would have liked to talk a little, and tomorrow morning I'll be busy; I have to go to San Francisco. Hope to be back in the middle of the afternoon. If there is still some time then, maybe we can arrange it, but I cannot promise.

I think you must understand that when I come here it is for a very definite reason, and then that what is -- is a condition, which I see or know about, and different relationships that causes -- that cause such a condition to exist, that I have to make my decisions regarding that what is most important. There is a physical limit to being able to see people, naturally because the time is limited. And sometimes it's difficult to decide about the value of a relationship which perhaps could be changed, or a complaint which has to be dismissed. And sometimes it starts to interfere with each other, or one is correlated to the other. So I cannot always be sure of my time. You have to live it -- leave it to me.

If there is anything of importance that you would like to tell me about, you must write. If it is too difficult to do that, you can even phone. But you also have to realize that I have a tremendous amount of different directions to go, and different thoughts that have to be attended to, and I'm not lazy. So whatever I want to do and have to do requires attention, and I want to do it right. It is not that I beg you to bear with me. I only ask you to understand the situation quite well. I'm an older man.

I've had many relations with different people, and particularly over the yast -- last years with many people who are in Work and have made attempts

to Work. And my first responsibility is always to the old timers, because they probably need it most; because in each person's life when he wishes to develop an Objective something for himself, and if he wishes to understand more and more about the functions of an 'I', and the ability then of such an 'I' to affect him, and that with increased conditions of uncertainty about their own life, and not knowing exactly if that what they are doing is correct, and an approaching desire to extract as much as possible from that what one has been exposed to even for several years, the questions that then have to be asked definitely have to be answered. Because it is of course quite possible that even if one Works in this kind of Work, that the questions that do come up start to uncover a variety of different tendencies on the part of each person. And mostly when they have been in contact with Work for some time, they start to discover the most difficult situations in which that what they are doing and what belongs to their general form of behavior; and this behavior not only physical, but also emotional and intellectually understood; that it is very difficult when one discovers certain characteristics to which one is attached, and where one believes that if either giving up such characteristics, that one then becomes lost, that that takes place when one gets more and more involved in Work.

Sometimes as you know I have described it as the growth of a person in accordance with a tonal scale, an oh -- an -- the Law of Heptaparaposhinokh. And this SI-DO at the end, not the end of one's life, but the end of wishing to give up unconsciousness, and to substitute for that more and more gradually but, neverthe -- nevertheless persistently; this SI-DO is such a condensation of all kind of conditions pertaining to oneself, and which really constitute the variety, or the collection of the traits of character. The further one goes into development of oneself in respect to Work and further understanding,

the more those particular characteristics which are discovered belong to something that one says, "If they also have to be sacrificed, I cannot live."

And therefore the questions for such people, who really have been quite honest and sincere in Work; and have devoted many hours, times, days, years to the wish of retaining an 'I'; and wishing this 'I' to continue to exist, and continue to Observe, and continue to give information about oneself; that when one starts to decover -- discover the various traits which are dear to one; how to deal with them, and whatever is possible to extract from them and to take along with oneself that what is still possible also on a Kesdjanian level. That I say is a very difficult question, and one has to face it. Each person will have to face it when he comes in the neighborhood of the Valley of Death; but even before that there are certain mountains from where he sees the end of his life; and then he has to discover for himself which way to take, so that the fangs of death are not going to hold him too long. Of course that means that all the different characteristics of myself; and mostly those which are still remnant -- remnants of the acquisition of ordinary, I call them 'superficial characteristics'; that they nevertheless tie a person down, and they have to be met in a certain way: partly to be cut off, and partly to be loosened, and gradually to be dissolved.

I say it because you will -- you will meet such conditions for yourself, if you want to continue to Work. And particularly now when we are talking about reorganizing certain things, that particular wish to really do something about oneself in relation to that what belongs to the Group as a whole, and to bring an Activity up to a certain level, does require an understanding of such acquired characteristics which are not so easily removed and almost have become essential.

You must understand that the different characteristics of a person, which

are expressed by means of forms of behavior in any one of the three cneters, are not all of the same kind of quality. There are some with which you can part -- from which you can part quite easily, because they are not too much attached, and maybe sometimes even quite recently acquired. But those that have come from your early age, and have been instilled; partly by relationships of your father and mother, and the early education; and also those that have become also acquired as a result of contact with people one has cared for, from friends or people one has loved; all such things have produced within one, first as an ordinary, normal, unconscious reaction, something that became part of a person; and nevertheless being acquired did not really belong to the essence of his Life, but because of their intensity they have approached an essential quality. And for that reason, in the SI-DO there is this accumulation of such data which are difficult to understand that perhaps they also should be given up. It is not so much that they are connected with the physical body only, or with habits, or desires of the physical body. I think the most important are those which are emotionally tinted, because exactly since you cannot define an emotion quite easily, you hesitate even to attack them, or to put them in the proper place, or to tell them to stay away for a little while, or at least to try to absorb them.

The absorption process is the acceptance of that what is, and then the acceptance finally that that what is is not. And you must understand that Objectivity will lead to that kind of a state of that what is not, which used to be.

Yeah. Let's turn it.

SIDE TWO

Yeah?

It sounds paradoxical, but you have to learn to understand the difference between the elements of time which are binding, and also the concept of timelessness which gives you freedom. And what ultimately will be required is the giving up of that what is now precious, because you can't help loving your own body, because that body is an instrument, and it has been used for the purpose of manifesting life on Earth. And when you wish to leave this Earth, or when you are called upon to leave it, it is a difficulty to leave the body as a dear friend, for whatever it is, and as it were, taking life away from it, because your body was then your own, and it was enlivened by Life which belonged to you, to the real Self. And at the time when one dies, one has to take something away, which is precious, from something that is also precious. And that I think is one of the greatest difficulties - is to leave that what is body, as a carcass, and to take along that what is real Life, but this time more free than before.

It's not that I want to dwell on these kind of thoughts. I've said more than enough about it, also at lunch. But sometimes it can inspire you when you see other people with whom you work, and you can understand a little bit sometimes of how they, same way as you yourself, start to consider different conditions in which you are living, or experiences which you have, and not limited at all to old age or maturity, quite definitely already existing sometimes in embryo, but nevertheless quite clear when a person starts to reach the state of more understanding and a willingness to become devoted to an ideal of Objectivity.

And on that basis all of us then become very much alike, because for all of us the fact of an -- some kind of a body is only a body, without describing

it, then only that it has a function, and it was the function of that body to contain Life, to be given first life to make it alive, then afterwards the requirement of giving life up and then the body is left to Mother Earth. Sometimes I say it is a gift to Mother Earth, because that what is the matter of the body will be able to be joined with the totality of Earth as matter, and then again perhaps it can be reassigned to different other purposes. So as such it is a gift to help maintain Mother Nature, as it were, with the last possibility of giving Her that what is precious to you, but then leaving it alone, because your ambitions, your inspiration, and your wish to continue to grow now become attached to something that is of more value - your own Life.

If you see these things in this way, you will realize the responsibility you have for yourself. If death doesn't have pur -- much of a meaning, you will not want to think about it. But if it has, and you see then what might be possible for the existence of a Life force, and then becoming manifest in a spiritual atmosphere, you can't help but think about how will it be, and what should one do in order to prepare for that kind of an entry. One lives it during each day. You can sometimes die a thousand deaths in one day. Sometimes the death is that you are frightened. Sometimes the experience which you have during the day are really un -- inde -- undescribable. Sometimes you're frustrated. Sometimes you know that you're up against it. Sometimes you have questions you cannot answer. The questions which you wish to ask in prayer are not heard, and you have not acquired as yet the facility of how to present them to a higher form of Being.

All of that of course one can learn, and there is always that kind of assurance that sooner or later, and sometimes quite late, one will come to the realization of that what is the quality of Life itself and an understanding

of that reality. But before that one has to go through many stages of what is reality for a man as he is living on Earth, unconsciously, that is that he dicovers his Magnetic Center as the Essence of his Life. But that is only the beginning, as it were for a second cycle, more or less pertaining to a Kesdjanian Body and an emotional state. But also that at a certain time will have to be given up, because a Kesdjanian Body is also mortal, not in the sense we know about the physical body, but simply in the sense that it has a purpose and an end.

When that purpose is fulfilled the Kesdjanian Body need not exist any longer, and then can return to the level of an emotions -- of an emotional world, where it really came from and where it then will return to, very much like a physical body has to do that regarding the conditions of Earth. But in the process of the wish to give that up, one pushes, as it were, that what belongs to a then lower level for oneself to the condition where it must remain, and then has its own purpose fulfilled. And in, I say pushing, it is like stepping up from the level of Kesdjan to the level of Soul. And we will love to assume that Soul exists forever and ever, but about that we don't know enough, simply saying that it will be like God or it is like God material, and using then the material in the sense of any kind of density. But even at that, if you consider it spiritual, what is a Soul, and what kind of contact can even be made at the present time with the Souls already existing?

There is a very interesting word. It's called
in German. That is something that can exist between people when they are still on Earth. It means it is a communication and partly an understanding of Souls. And the assumption is that they can exist already in people existing still on this Earth, but still having a certain function to fulfill,

that they have actually reached a very definite level of a development, and that in the higher evolutionary scale, still in existence on Earth, that then their body and their Kesdjanian Body still start to function for definite purposes of becoming a servant to the Soul itself. But then the , that is the relationship between Souls, can take place, and therefore sometimes experiences which one never will forget; particularly in regard to those persons one can love and with win -- with whom one can have a very definite relation; I would say starting with an emotional one and ending with an understanding, not going the other way; because as soon as it starts to go the other way towards a sexual relationship, so much damage is done to the emotional state that it is really sinful even to start out with an emotion. Even that it cannot be helped.

But means really that I go from an emotional state to a higher level of understanding. And one all -- all of one -- all of us know when it is at certain times that that takes place, that there are absolutely no words can describe that kind of experience of oneness. It is as if at such a time one is lifted away completely from the bondage of the Earth, and one has a sensation as if one is floating, or somehow or other suspended, and without having any particular desire even to go back. And sometimes in that kind of a state one is really tempted to stay away from this Earth. It's a very difficult state to be in sometimes, although it is quite lovely, because it is something that cannot be described, and when it is experienced, it is a form of unity we don't know very much about.

You see in that sense what is possible for a man on Earth is again this possibility of three-foldness for himself, and that we should cal -- keep in mind constantly. We live on this Earth with a very definite aim. The more we can define it, the more we will find out how to live. The more we want to know how to live, the more we are willing to understand what we are.

And the more we understand that what is really us or me, the more I will be able to say, "But;" and I mean by that taking all fa -- bas -- past experiences, bringing them as it were into one, and realizing that the past has come to the present moment of my existence, that at that time I say, "I;" and in order to remember that I came from the past I say, "Am". And that what I am then means that at this particular moment, having lived through life a variety of different conditions, I have come to a conclusion that there is a possibility of freedom; I call that an 'I' for myself. But at the same time that 'I' is allowed to see into the Holy Land of

At that time one recognizes each other. There is a possibility of that kind of friendship, without even wishing to express it. And I talk about it because every once in a while one starts to think about oneself. You consider your life and the way it has been lived. You want to become more and more acquainted with the Essential Essence of yourself, of that what really causes you to live, and what then at a certain time, being recognized, will actually become free, because of the influence of Objectivity constantly around the presence of that what is imprisoned. Whichever way you want to symbolize that, and whatever way you think that it actually is taking place, it does take place with people who come to themselves in quiet moments; and then at such a time realizing that the end is not yet and that there is a great deal of the future still ahead, one takes upon oneself a task never to forget that what actually has been experienced and what has brought -- which has brought you to a certain experience now which is unusual and unforgetable.

What is it that you really want to keep with you? I say many times, when it is a question of my Life and an understanding of Life in general, I then have this Anulios within myself. The Anulios is the growing end of an involutionary law, which exists in the Universe, and which has created

many different kinds of worlds. And the form of such crystallizations have taken place, and I see them in the stars, and the different combinations of stars way ov -- over in -- into space, but somewhere recognizable because they give off light we say, but the distance is so tremendous that I cannot conceive of anything as if almost I would say I would be there.

The difficulty is always to take that kind of imagination and make it something of yourself, so that then perhaps one can understand the direction of the constellations in the combination of certain stars, and the wish then to describe certain sections of the hemisphere and of the heavens above as that what actually is taking place on Earth also. And as a result there is mythology, trying to describe such conditions for us. And the way we want to see it is simply to call that mythology as that what is populated by demi -- by demigods, which then exist in certain names, and represented by constellations of the skies, they then become more or less mortal for those who live on Earth. That I think is very good when one -- when one experiences that. It is good to be able to see... (someone coughing)

Here, drink some water. It's all right. It's okay. It doesn't matter. No. No. No. Don't. Take a deep breath. Quite all right. If you have some water, you drink it. Okay. It'll be over.

The contemplation of the sky, particularly in wintertime, when everything is so clear that there is no question about space existing, that is useful for a person to remember himself, because what takes place in the Universe as a whole is also taking place as a replica within one's own world; and to become associated with the constellations of one's own little world and the stars, which are indicative of that what were moments of Awareness for oneself, that then the sky as it were becomes populated; and when that happens to exist, the heavens are down on Earth and are within one's own world.

What will keep you with Working? What will keep you interested in wishing to continue with a certain struggle, to fight against the laws of unconsciousness? It is only that kind of a realization for yourself, that you belong to a totality of all things existing; and that it is difficult even to conceive of that when you are constantly affected by the form in which you happen to exist; and that this gradual disappearance of the form, which I call of course from the standpoint of 'I', a transparency, that the form itself will have lost its particular quality of density and become spiritually existing, as it were, as if the density of the form changes and is not material any longer. And under the influence of an 'I' that particular process takes place, so that then the life form as a force, expressing itself through the matter, is only to be seen, and the form is not any longer visible.

But then the second point, that is the second step which is related to this. When one finally, through 'I', discovers the essentiality of Life itself; I say sometimes par excellence; as existing in Magnetic Center which is buried within the form of one's body somewhere, then the necessity of seeing that this kind of Objectivity which has caused it, and has caused the particular transparency to esixt, will at this time allow an 'I' to proceed further, because it is not hampered by any form. As it were this 'I' functions like an ex-ray, which of course is not interested any more in the form as we know it. It's only held up by bones. It cannot penetrate that. This 'I' however has different qualities and is quite superior to anything of an ex-ray quality. And since it then makes that what is form transparent, it reaches the ultimate of its own aim, which is to be useful in the deliverance of this Magnetic Center from its prison.

When that takes place and there is that kind of unity of purpose, that

what actually happens is a fusion of a Consciousness with a Conscience. And in that particular creation of a unity out of such two, it becomes a unity for the purpose of further growth of whatever is left of a man. And for that reason, those two, having becoming one, will trans -- will proceed gradually again back to life as it is on Earth, in order to fulfill its ultimate task of serving with one's life that what is the requirement of Life itself into service of God. You see that process, going this time from within oneself, Magnetic Center being the Center of centers, in which there is no further dimension, and when there is no further wish for definition, when there is just an entity existing which is without form, or whatever form there is transparent, is now at this particular time willing to do something quite fundamentally for the personage in which it happens to be born, or which rather is that what is Life which caused a personality to exist. And then this particular aim is to proceed further and further, not hand in hand with 'I', but fused together with a common aim of wanting then to set free the totality of a person as he is now.

And this procedure, from inside to the outside world, and to the periphery of a person, is of course a very difficult one, because there are many obstacles to overcome. But they, as it were, this unit, newly created, has a very definite force, and one of the first possibilities is to make that what is matter for them still, that what is really matters becomes translucent. I use that word intentionally to indicate that it is a different process from transparency. It means that that what is translucent will take over the shining power of the energy which is within, and then constantly, because of translucency, it will light up the path where it has to go.

This process for oneself is the development of an 'I' in regard to that what one is. It is, as it were, the return journey of having visited this

Earth within its own essentiality and then returning to the place where originally this 'I' came from. It might have come from one's mind, and it might also have come from one's heart. And the returning then is first to one's heart to reestablish the essentiality of a Kesdjanian Body, and then proceeding further to eh Consciousness which will exist upon the return of this 'I' and Magnetic Center, and then changing completely that what is total brain power into a Conscious state.

That Conscious state is the Soul of man. That is where he then becomes permanent, because then his mind is not the mind we know about. It is a totality almost reaching the possibility of Omniscience. It is with that kind of quality that is recognized by God and that a person will recognize God Himself. It also means he enters into an entirely new world, leaving the world of self consciousness, and entering into a Cosmic existence, in which there is very little that reminds him of being a man on Earth, but will -- which will give him a quality of existence in which he recognizes all the different functions of that what belongs to the spiritual world. And in this Compi -- Cosmic Conscious state a person, perhaps not any longer a person, an entity, or perhaps a spirit, functions as a Soul.

And this Soul, then, living in that particular realm, will have certain functions to fulfill, mostly to get rid of its name. That is of course one of the most difficult things. Perhaps it is for that reason, being born on Earth, and then receiving a name, which would ensure Mother Nature that that person, under such a name, forever and ever would belong to this Earth. The name is not lost when I leave it. The spirits still retain one's name. They pronounce it differently. They describe it as a Soul of a certain kind, and link up with that the possible development which a Soul as a beginning of a Soul Body has already reached. But gradually even that kind of recog-

nition will have to go.

I talk about this simply as perspectives. Life must be understood in its totality, because when it is, then you will understand the reasons why you want to Work for the freedom of Life as you know it now. And in the ordinary existences of Earth, that kind of memory that one has had of the real Self, being conceived and born, and then being completely free and put into a form, that the recognition of that fact, and the remembering of that what actually was, is then presented to oneself in the present Moment when one is really Conscious and Conscientious and as a result of the existence of an 'I' Observing oneself. But at the same time, that what takes place for a person who wishes to continue to Work and discover all the different stars of his own firmament, that he gradually becomes acquainted, I say first with the name God, of that what represents for him the Highest of Highest that he knows about, and when he proceeds gradually to leave this Earth; and I'm talking now metaphorically; because I mean by leaving the Earth constantly going more and more within, more and more becoming essential in one's ordinary life, more and more willing to give up everything and simply living on bread and water, living on manna from Heaven and ambrosia from the gods. That is really the aim for the simplicity of a man on Earth in which he then becomes free. And at such a time, entering into a Cosmic Consciousness, he will remember the name God, and he will lose his own.

Of course, it is sometimes quite impossible to imagine it. But all it can give you is a very definite wish and probably devotion to pay attention to that what is your inner Life and which has a potentiality, that you really consider that quite seriously at certain times, not of course all the time, because that's impossible; moreover you have your task to fulfill on this Earth. That is the requirement to grow up like an ordinary human being:

developing whatever he can develop; using his talents to the extent he can; to have relationships with different people of different kinds, at the same time not to lose himself in any relationship; to remain that what he believes for himself to be, and constantly, not constantly, but at times, quite definitely, even for a little while, to say, "But, I am. But, I am and I know I am." Even that is, if repeated, if it is repeated in a very simple way with great intensity, it is like an Ave Maria. It means I have those different strings and beads, and I feel them; I sense them. And each time when I take hold of one and I turn it around, I say, "I," and when I let it join those I have already sensed, it becomes an 'am' for me.

One must go through life by using the different light points of Observation, of the experiences you have had from time to time. If you wish, look at this last week as a possibility, or perhaps not only possibility but a very definite probability for oneself, to know that certain things are possible, that they are -- they go out of the possibility into the probability, and if experienced they become actual for one.

Look at this short period as something that could become more and more worthwhile for you: to remember more and more what did we actually talk about; and why was it necessary to be reminded; and how often will I allow myself to be Wakened up by such thoughts; how often will I ask someone to join with me, in that way trying to remember my own self, and his self, and that what is Life of all of us, and then recognizing God within one and Heaven on Earth. Those thoughts you must have once in a while to give it attention, that is the willingness to take it out of your ordinary existence, and separate then certain moments, or a little period, in which you actually want to be given over to the thoughts and feelings about the Universe as a whole, of the real purpose and the aim of your Life, and seeing that that

what is needed for one is exactly a contact at such a time which can give you an inspirational force of wishing to grow out of the bondage of this Earth.

If that can help you; if there is something in what we have talked about; if there is some reason for having had meetings; if there is some possibility of remembering the sincerity with which we have talked, and the atmosphere which sometimes was created, and at times even that one is touched and one does remember then the sanctity of one's own existence, and wishing to enter more and more into the sanctum sanctorum of oneself; to find that what is impressable, that what is not measureable; that what has no dimensions, but just life and no form; then one can become inspired with that kind of desire to wish to grow up and understand further and further why Anulios will not allow you to sleep. It will keep on telling you do Wake Up before it is too late. Make attempts now. Don't postpone until tomorrow. What can be done today, do it. You don't know what will -- what tomorrow will bring.

If you Work now; if you try to hold on to these Ideas; if they are clear; if there is something substantial in them; if the Ideas themselves are alive; if you can feel at some times the vibration of an idea existing; if sometimes that what we do talk about is like the cloud ahead of the group of Israelites, getting away from the land of bondage of Egypt, and wishing to go to a free country which was holy for them, a cloud to be seen during the day, and at night lit up by fire; but for forty years - it does mean that the generation which starts will never reach the Holy Land. Maybe it is gradually to be given to other generations to reach that freedom.

Maybe in the sense of evolution, it may be given to a man to reach freedom after his next reincarnation, not necessarily on this Earth, wishing

to make out of this life such a possibility that he will settle once and for all with all the indebtedness to Mother Nature, and then be free, and perhaps will be judged valuable enough that he never has to return any longer to this Earth; although, because he will become Omniscient, he will be in constant contact with all things existing and all things pointing then in the direction of further growth. He will know whenever a hand holds up the law of involution and keeps that what is Anulios within the palm of his hand. This Anulios reminds him of the 'M' in the hand itself - memento mori. The two hands together when joined indicate the mortality of a person. Always remember that what will -- bill -- that one will die, but together with that, the death means that Anulios is telling you to stay alive, and will not allow death to enter, not even in the form of sleep.

I hope we got somewhere. I pray to God sometimes, and maybe I pray to Gurdjieff, that that what we are trying to do is in the spirit of what he would wish. And if there is any kind of a contact; and perhaps not a direct one, but maybe an indirect one; that at times one does know that that what we are doing is sanctified; is actually acceptable in the limited attempts we make; that there is a quintessence of value of truth; that there is among us at times a certain spirit which communicates with all of us, at a certain time for all of us, indicating timelessness then within a Group; and that that combination of the possibility of experience can really last forever, although we're only in contact with it at one moment. That what is then the intro -- introduced into oneself is the essentiality of that what exists which will exist forever. The fact that it exists forever becomes known, and it means that a person would wish to be able to join -- join in that attempt of Eternity by wishing for himself to become completely free from the bondage which is now binding him. All the time this will always point to

Work on yourself, to find out more and more about what should be known. And the knowledge which then becomes known gradually has to be shared among people to help them, sometimes to take them by the hand, sometimes to imagine yourself in their place, sometimes a willingness to wish to understand that what is incomprehensible to the other.

This kind of understanding, this kind of wish, this kind of a desire on the part of a Group; I don't care how many people there are; I don't care sometimes if you do come to the Land or not. But I do hope that whenever you think of Gurdjieff that perhaps you would wish to be in contact with that what also is aiming in the same way, that you could say, "Yes. Maybe Mohammed exists. Allah allowed him to be born." And sometimes we say then, "God exists as Almighty Father, but he allowed Gurdjieff also to be born." It is not veneration, and it's not sentimentality. It is in direct influence of experiencing of that what is above everything else free from that where it came from, and soaring up towards the Heavens to find out actually what is what with the totality of the Universe.

I do not know when I will see you again. It depends on the division of time, and I have not as yet a definite key to the knowledge of how time flows. I hope soon. And the meanwhile, keep on Working. Don't forget. We talk about selfish desires to wish to grow up and become a Man. Have a good period of your life ahead of you. Good night.

TAPE ENDS